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American Mission.

GIRLS' BOARDING SCHOOL.

ON Friday, the 27th ulto., the annual graduating exercises of the Girls' Boarding School were held at the American Mission, Cairo. Twelve young ladies (eleven of whom are native Egyptians, the remaining one being English), having followed the prescribed course of study, and having successfully passed the examinations, were presented with the school diploma. The various performances of the graduating and junior classes made a most favorable impression on the large gathering present, who applauded vociferously. The intelligent interest evinced by the pupils, and their modest and dignified manner, were a convincing testimony to the value of the institution in which they have been educated. The exercises were principally in Arabic and English. As is well known, the American Mission aims to give the native pupils a thorough grounding in their own language and also in English. The French language, however, is not neglected, and music, science, history, needlework, as well as practical housekeeping, are comprised in the regular course of study. The valedictory essay was ably delivered in Arabic by one of the graduates, who was evidently deeply moved at the parting with her Alma Mater. This sentiment was manifestly shared by her classmates, and the feeling can be readily understood when one considers that some of the pupils have passed six years in the boarding school and naturally look upon it as a second home. After the presentation of the diplomas, Dr. F. Nimr made an address in Arabic to the graduating class.

The last item on the program was a farewell song in Arabic set to a plaintive minor air, after which the visitors inspected the needlework. The event was honored by the presence of Lady Cromer (pressing duties prevented Lord Cromer's attendance) and Judge Long, Diplomatic Agent and Consul General for the United States of America, who had very kindly consented to present the diplomas. Miss Stickney was unavoidably absent.

Miss Kyle, superintendent of the school, and her able staff of assistants, are to be congratulated on another proof given of the value of their arduous and self-denying work—a work, however, that with such an apparent and satisfactory result, carries its reward with it. A gentleman

present, whose name would add weight to his statement but must be withheld, said: "The more I see of the work of the American Mission the more I see in it."

It may not be generally known that the American Mission is largely indebted to the family of the Khedive for the handsome premises it occupies near Shepherd's hotel. The original grant was made by Said Pasha and consisted of a large building on the plot of ground opposite the Mixed Tribunal, and at present occupied by the Credit Lyonnais Bank. Ismail Pasha asked the Mission to cede that plot, which came into one of his many schemes for the embellishment of Cairo, and in exchange gave the present valuable site and a large sum of money. Such has been the success of the work that the premises are becoming overcrowded, and the Mission hopes one day to be able to transfer the Girls' Boarding School to a building of its own, and the space thereby gained would be devoted to the various other departments of the work.—*Cairo Newspaper.*

India's Women, 'Shut in and Shut Out.'

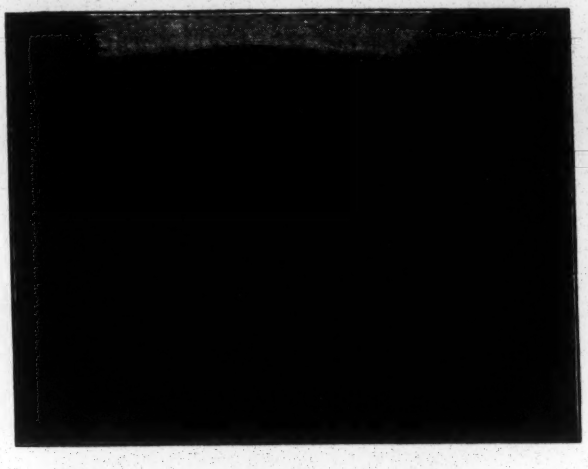
By Mrs. Grace Gardiner, London, England.

Part II—Marriage and Widowhood.

AND now we must pass on to the marriage question, for no paper on India's women could be written without enlarging on marriage, which is the very Alpha and Omega of an Indian woman's existence. The whole bent and training of her mind points to a husband as the end and object of life. It is only within the last ten years that the age at which marriage may be legally consummated in India has been raised to twelve years. Previous to this it was ten years. The physical, mental and moral objections to marriage at such an early age require no explanation, but we will, as far as we can, not being in camera, enlarge upon them. It must be remembered that it is a religious duty, which must be performed by every father in India, to marry his daughter. Hence betrothal takes place at a very early age, and is as binding as the marriage which is consummated later on. Two evils arise out of this:

1st, Female infanticide. No girl may be married to a man inferior to her in caste. Rather than do this, if it be difficult to procure a husband, she will be quietly put out of the way. Legislation may help a little in putting down the practice, but it is a strange coincidence that, quite lately, in a large city in India, 300 girls were carried off by wolves in a year. Why wolves should prefer girls is not known. An article in the Calcutta Review of January 7, 1885, suggested that the origin of the custom of child betrothal among the Hindus is really to be found in the horror with which a people emerging upon civilization would naturally regard the practice of community of wives, and in the desire to prevent such an occurrence in the case of their daughters. The real reasons therefore upon which the practice is based, must be sought for deeper in the original constitution of early Aryan societies.

The other evil is the alternative to female infanticide and that is to marry the girl to a Kulin Brahmin, who has upwards of a hundred of such wives and travels about the country, sometimes never seen again by his child bride. But perhaps the greatest evil is the numerous class of virgin widows thus created. It is calulated that in India one woman in five is a widow, and of these in Bangar alone, 43,000 are child widows, who having been betrothed at any time between the cradle and ten or twelve years of age have become widows without becoming wives. These are not allowed to marry again—



Sunnyside of a Native House in Winter.

though probably about nine-tenths grow up to a life of sin. As to the remarriage of widows, we will consider that subject further on.

Another evil, though a lesser one, which this compulsory marriage involves, is the great extravagance and expense incurred at weddings, which often plunges a family into debt, but which is necessary to the honor of the family. To sum up the evils of child marriage: Many a man has died heartbroken and bankrupt through it; a number of women (widows) have to lead a life of utter misery and degradation, and many babes die before they are conscious of their existence, simply an inevitable result of this unnatural system.

It was felt therefore even among respectable educated Indian gentlemen that legislation ought to do something. It was the British government that in the first instance fixed the age of consent at ten years, and so the framers of the Indian penal code indirectly, and no doubt unintentionally, assisted the Hindus to lower the standard of age. There has been a great discussion in high places, among medical men and women, natives themselves, resulting in differences of opinion as to whether the age should be twelve or fourteen, and it was thought wiser to leave it at twelve as it would involve too abrupt a fundamental revolution in the social life of India to fix it at fourteen. Maim, the great Hindu lawgiver, lays down after the twelfth year. Yet the Maharajah of Jeypore has prohibited the marriage of Rajput girls within his territories before fourteen years. The government bill of course met with fierce opposition whilst many native ladies say our sex is solely dependent on the government for the protection of their personal rights, and say this very opposition proves the necessity. We must draw a veil over the terrible revelations which the framing of this law has drawn forth, and which the members of the Legislative Council style as "revolting scandulous, indecent, disgraceful rites," abhorent alike to religion and decency. It may here be just touched upon that another of the evils arising from the compulsory child marriage on the one hand and the refusal to allow remarriage of widows, which practically does exist in spite of British legislation, involves marriage of tender children with grown up or old men. In many cases this has led to terrible consequences, in connection chiefly with which cases were these epithets made use of, and into which, as we have said before, we cannot enter.

It is strange that out of the millions of married women in India so few complain. One remarkable instance, however, was Rukhmabai, who greatly suffered because of the sorrowful straits to which the marriage customs have reduced the women of India. She was a student in one of our medical schools and bore witness that the spirit which has given to Western women a new sense of their dignity, both as spiritual and intellectual beings, is beginning to stir in the East. This Indian girl, when the time came for her to join her husband, protested publicly on account of the unworthiness of the man to whom she had been betrothed in her irresponsible childhood. It was the first time on record and when the Court of Appeal reversed the Judge's opinion and gave her the alternative of joining her husband or going to prison, she chose the latter, though by this she condemned herself to celibacy, and though she did

not win a legal victory, she won a complete moral one.

Government has had to interfere with child sacrifice, the sacrifice of the first child of a couple long married without children being a recognized religious practice. To carry out this, the inhuman practice of exposing children to death in Sandarbaus in fulfilment of religious vows was resorted to, but was put a stop to about the end of the last century. The prohibition of suti, or burning of widows, in 1829, which was denounced as an interference with the most ancient and sacred rites and usages of the Hindus and a direct infringement of the pledge of the Court of Directors, the widows' marriage act in 1856, both involved, to a certain extent, interference with so-called religious customs. Yet in this simple matter of raising the age from ten to twelve, the ignorant imagined their religions and welfare threatened by the action of the government, which was moreover acting in direct opposition to the terms of the Queen's proclamation. Again it was stated that the deepest opposition to the act came from the more prudent far-seeing and virtue-loving part of the people, men who deplore a hasty and ignorant interference with their customs by people who have no conception of the far reaching disorganization which their mistaken philanthropy is causing. Whilst the late Bishop French dissuaded missionaries from taking part in any agitation for legislation, he held that so great and ancient a national institution should be left, like slavery in early Christians days, to fall self-condemned by the growing prevalence of Christian ideas, doctrines and course of practice. We thought in this he had many who agreed with him among the educated classes in India, that exceptional cases of especial hardship and brutality, the unhealthy excrescenses, might be met by an exceptional legislation without eradicating the whole system. Nor was he fully persuaded that our own plan, by which so large a proportion of women are left unmarried, had any such great advantage over the domestic customs of the Hindus as to entitle us to overturn their system by imposed authority. Take what procedures you will, Hindu, English, French, German, some hard and exaggerated cases of wrong must occur in exceptional instances; and natives themselves aver that, in sober truth, much, very much indeed, can be argued in favor of the Oriental notion of marriage, the system prevailing in the East being far more conducive to a moral and well ordered condition of society than the late marriages of Europe.

We will now consider the Indian widow and what legislation has been able to do for her. If we could penetrate into Hindu family life we would be horrified to see how many girl widows there are amongst its members, dragging on an awful existence. It would be hard to bear the sight of these children condemned to a life of perpetual widowhood, who have never even once seen the faces of husbands, whose loss they are forced to mourn, whose only fault seems to be that they were born in a Hindu family and on whose faces perpetual gloom reigns. To this add that the widow is in a Hindu family. She has to abstain from all the pleasures of life; she has to eat the coarsest food; to wear the coarsest cloth; to wear no ornaments; and, in short, to do nothing that would make life seem pleasant to her. A Hindu high caste widow will not wear the nose ring (nath), nor dyed nor colored cloth of any kind; will never stain her hands with henna; will not join a singing party at marriages; will always wear a dust colored not colored sheet. She will let some one else wear a white or clean "chaddar" for some days and when it has a dirty look about it, then, and not till then, will she wear it. She will fast from two to six days in a month on different sacred days; she will abstain from eating rich food. Should she break any one of the above rules she lowers herself in the eyes of her relations and friends.

It has been said that a woman in India

must always belong to somebody; she does not exist by herself. So if her husband dies, she belongs to his family and it is impossible to protect her against those who have a right to her services—whatever service they may require. When we consider that it is a fact that young girls are habitually married to men many years older than themselves, sometimes even to aged men whom they never see, and at whose death they become the slaves of those that legally possess them, it will be understood how greatly this state of affairs tends to increase the number of widows. Sometimes so repulsive are the services required of them that a considerable number commit suicide rather than endure the life to which by the Hindu customs they are condemned. Should the widow, in consequence of severe and intolerable usage, run away, the law recognizes the right of the family to reclaim her. Professor Max Muller says a large number of young widows are driven to disreputable modes of life, and that cruelties are practiced upon them within the sacred precincts of the zenana into which no strangers dare enter.

And now as to the remarriage of widows. Let us remember that the legality of widow-marriage is not only in accord with the spirit of the Shastras, but is also established by the direct injunction of the Dharma Shastras, which learned Pundits, both in Bengal and Bombay and other parts of the country, have pointed out. Yet the majority of orthodox Hindus still have doubts. The great lawgivers of the Hindus also speak of the possibility of re-marriage, and in the Vedas this passage occurs: "O woman, thou art lying by the side of thy dead husband. Get up, come to the world of the living and be the wife of that second husband who may marry thee." This advice used to be offered to a widow in the Veda ages, when her husband was laid on the funeral pile and she used to lie by his side. It is evident therefore that in the Golden Age, widows were not consigned to the fire with the corpse of their husbands as became unfortunately the fashion in later days till the custom was abolished by the British government. They were each advised religiously by the priests to marry another husband. The British government has legalized the re-marriage of widows, but has sanctioned the forfeiture of their property on re-marriage, and this beyond the Brahmim's ideas, for the forfeiture includes not only the patrimony of the husband, but the produce of his individual industry, although he may have willed it and license to re-marry to his widow. This matter was made the subject of protest with proposals to alter the law, but the government was not prepared to repeal it, believing the right of a widow in her husband's estate to be strictly limited. She has an interest in it, because she is regarded as specially responsible for the performance of certain religious acts essential to the well being of the deceased, acts which she could not adequately perform if by a fresh marriage she were to become the wife of a different person.

She could not alienate any portion of her husband's estate except for purposes of strict necessity, or for such pious uses as contributed to the spiritual benefit of her husband. In fact, the law gave it her, not for her own benefit but from the notion that her prayer and sacrifices, and the employment of her deceased husband's wealth in religious and charitable acts, would be beneficial to her husband in other state of existence. Thus, if by re-marriage, she did not forfeit her property, she would be in the enjoyment of it freed from the conditions and trusts upon which alone the law gave it her.

Again it is said that the law in question protects widows insufficiently when it states: "Whatever words spoken, ceremonies performed, or engagements made on the marriage of a Hindu female who has not been previously married that are sufficient to constitute a valid marriage, shall have the same effect, if spoken, performed or made, on the marriage of a Hindu widow," because they were stated

to be of no avail, in consequence of the refusal of the priests to perform the necessary marriage ceremonies, and the only alternative was to suggest a civil marriage. But those who proposed such underrated the extent of the difficulty, and some amongst our own legislators in England suggested, not a civil marriage but to remedy the shortcoming of our legislation, which allows the Hindu ecclesiastical law to inflict penalties upon Hindu women for the lawful exercise of their civil rights, by depriving it of this power. But what is Hindu ecclesiastical law? Surely it is no less than the complex growth of ordinance, usage and procedure which forms the religious side of the caste system as distinguished from its social and commercial aspects. Now contest with such is hopeless. And further, what are the penalties inflicted which it is suggested to deprive the power of inflicting? They are, first, of a social nature. The married couple and their friends are cut off from social and domestic intercourse. Now with such a penalty it would be practically impossible for the British law to interfere. The next two penalties are of a religious nature. The woman is denied admission to the temple for the performance of her habitual religious duties, as if she were living in open sin. Next an act of excommunication may also be issued against the married couple and their abettors, which completely cuts them off from all rights and privileges to which they are entitled as members of a Hindu caste. Even the legislators were obliged to confess that to make these penalties punishable under the penal code was a far too reaching innovation, as also absolutely illusory as long as social excommunication remains in force. Such change, they add, must come from within not from without.

And if such acknowledge their powerlessness to cope with evils, what shall we who take a far higher standpoint, that of the Christian missionary, her helper, reply? Has not the zenana missionary for years been striving to get in the thin end of the wedge under the vast fabric of these social laws and customs which hold down the women of India with a rod of iron? The Christian woman comes to her secluded sisters with a message of love and mercy, a message of freedom to those who are bound in the chains of sin and superstition; she brings the oil of joy for mourning, and the "garment of praise for the spirit of heaviness." We have seen that as a rule her visits are welcomed, and that often the welcome ripens into an affectionate friendship on the part of the zenana ladies, and the good seed is sown and germinates, though it may be years before the tender blade can bear the opposing winds and blights which hinder full fruition. We are assured Christianity is the only safe foundation on which to raise the fabric of female emancipation and education in India. We do not, as many of our countrymen say, take the heathen woman's religion from her and leave her worse, far worse, they aver, than we found her. In the faithful pioneer work carried on by our missionaries they seek to lay, as the only true foundation, belief in the Saviour of sinnners. A woman without faith would be an anomaly. In all the varied circumstances of her daily existence, her nature and character and life are built up in faith.

Very soon, we trust and believe, the men who now in many cases hinder us, in others dread our missionaries' influence in their homes, will open the door to us widely. Already doubts as to the advantage of their social system are widely spreading. The bursting of the bonds of caste, child-marriage and enforced widowhood will come ere long as the views of enlightened natives show. Let us be ready for the movement when it comes, patiently pursuing the work which only Christian women can do and giving them the same liberty of the gospel wherewith Christ has made us free.

Caste.

By Rev. D. R. Gordon.

CASTE has been one of the greatest barriers to missionary effort in India since William Cary went to that benighted land in the latter part of the eighteenth century. It stood like a high and impenetrable wall. It was to the pioneer missionary like a mountain that could only be removed by believing prayer.

Mountain Shepherd Boy.

There is perhaps no custom among any of the other nations of the world exactly similar to the different castes which prevail among the Hindoos of India. The thing most nearly resembling it was possibly the ancient feeling which existed between the Jew and the Samaritan. The Samaritan was a dog in the sight of the Jew, and to eat with him was an unlawful thing, even to come in contact with him was pollution; so that the Jew in going from Jerusalem to Galilee prefered crossing the Jordan and going around by Peraea than the more direct way through Samaria.

Originally there were four castes among the Hindoos: the Brahman, or priest caste; the Khattri, or soldier caste; the Vaisha, or artisan caste, and the Sudra, or servant caste. These four castes are supposed by the Hindoos to have emerged from the different parts of their great god Brahm. The Brahmin came out of his mouth, the Khattri from his chest, the Vaisha, from his thighs, and the Sudra emerged from his feet. These castes, though originally four have, by intermarriage, etc., multiplied till their name is legion. When missionaries first went to India the caste lines were so rigidly drawn that it seemed impossible that any thing would ever have the least effect upon them, but of late years, though caste is still a great opposing force to be reckoned with, yet it has lost much of its power.

Education is much more prevalent than in former years, and has no doubt had the effect, to some extent, of breaking its power. As the higher castes have become educated, they have come to see the foolishness of holding themselves so strictly aloof from all the others. High caste Hindoos of education, enlightenment and culture will sometimes disregard the ties of caste entirely, and eat with Christians. Very seldom, however, is any one found brave enough to do this publicly, yet in secret it is sometimes done.

Railways have had a good bit to do in the breaking down of caste. In these public carriers it is impossible to have different compartments for the different castes; so often it happens that the "twice-born" Brahmin will find himself rubbing shoulders with a Sudra, or even it may be, with the out cast Chuhra, who in former times could not approach near enough even to permit his shadow to fall upon the high caste man without utterly polluting him.

The Christian religion has no doubt had a great influence for good upon the exclusiveness and pride engendered by caste. It was, I think, generally the custom of missionaries, until comparatively recent times, to almost confine their evan-

gelizing efforts to the higher classes in India. When these resisted so stoutly, they turned to the Chuhras or outcasts. This at first raised a storm of derision from the higher classes. But the plan was evidently God's own plan, and it has in a very remarkable degree received His blessing upon it. Thousands of these outcasts have become Christians. The high caste Hindoos see that the Gospel and its teachings, and the Christian missionary and his personal contact with the low caste, are elevating him. They see that the missionary is not afraid to eat with the outcast, and they also see that he is not in the least harmed by this contact. This puts caste in a bad light. For generations and centuries past the high caste has held himself aloof from the low, looking upon him as the vilest scum and offscouring of the earth, but as soon as the Christian missionary with the Gospel of the Lord Jesus Christ comes in contact with him, it works a marvelous transformation. This cannot help but have a very salutary effect upon any thinking man.

Not many years ago, in the house of one of our missionaries, a number of high caste Hindoo schoolboys were seated on the carpet listening to a sermon being preached by the missionary. The sweeper, a man belonging to the Chuhra or outcast class, chanced to step inside the room, and *instantly* these high caste boys arose and fled. But now how different! In the mission schools in Gurdaspur district, Brahmin boys are not afraid to sit and receive instruction daily along with these despised low caste boys.

May the time soon come when every barrier, caste along with the rest, which stands in the way of the progress of the Gospel, shall be completely broken down, and the Gospel of our Lord and Saviour Jesus Christ triumph gloriously!

What Did the Mutiny Mean to Missionary Enterprise.

(To accompany Chaps. II and III, Lux Christi.)

By Mrs. William Butler.

As it is probable that I am now the only missionary in America who went through the terrible experiences of the Mutiny in "The Throne Land of Rama," as the territory around Lucknow and Bareilly is called, I am asked to recount some of the conditions existing when we entered the country.

When my husband was advised to visit various points to obtain information as to the claims and suitability of different localities as mission centres and to seek the counsel of leading Englishmen in the civil and military service, I had the opportunity of listening to the opinions of such men as Doctors Duff Milne and Wylie in Calcutta; Bishop Daltry and Commissioner Tucker in Benares; Dr. Owens in Allahabad; the Commissioner in Lucknow; Major Troup, Judge Robertson, Gen. Eckfeld, Sir Henry Ramsey, Sir Wm. Muir and others, and thus learned that devoted, God-fearing men in the great Northwest provinces of India deeply regretted that the East India Company should have imposed rules which forbade the use and teaching of the Bible, even the teaching of Christianity, to the soldiers, should any officer be inclined to attempt this among the 200,000 troops. The ruling power also refused to give employment to a native who might have become Christian. More than this, Englishmen of high position went in formal visits to certain temples and presented gifts of money to the idol therein worshipped! Some attempted to condone this, saying

that it was done merely to please the people and gain their political adherence. But the heathen onlookers, priests and people, considered it a recognition of the power of their deity and an act of worship. It is strange to remember that men bearing the name of Christian should have so lowered it as to do this for political ends, and this condition of things, coupled with the unrighteous discrimination against Christian workers, constitutes the great blot on the history of the East India Company.

It must be remembered that in becoming a Christian a native must break his caste, thus putting himself out of all fellowship with his kindred and caste of people. No occupation was open to him whereby he might earn his living and, save in the cases where he could be taken into mission employ, he was in danger of starving to death, since government positions were closed to him by this iniquitous rule. The Christian veterans with whom Dr. Butler consulted recognized that this was against the law of God, and they also knew that the heathen and Mohammedan "vultures" were preparing to seize the Christians as their prey. But they remembered that it was foretold that "by the blast of God they perish, and by the breath of his nostrils they are consumed." (Job IV, 9.) As Moses saw the destruction of Pharaoh's hosts by the same manifestation, so could God exercise the like force again, and by His breath the East India Company, through the fiery trial of the Mutiny, was brought to naught and Christian England proclaimed the law of liberty.

Today every soul in India may worship God according to his conscience. Caste is no longer a question in government employ. Every man, woman and child can have protection without reference to caste, and character and fitness alone secure positions under Government. Every town and village may have its Christian school and house of worship. A missionary is free to teach in any part of India which is under British control. A Christian native Rajah may sit in the Council with the Viceroy, and the man from the lowest caste may seek any position for which his Christfan education has fitted him. Caste, as a system, has not recognition in the councils of the Government, nor are whole regiments recruited from one caste but are composed of mixed elements, the sad lesson of the Mutiny having impressed this necessity upon the minds of the leaders. No human power can banish the rulings of caste in the lives of the people, but it is a long step in advance to have the Government freed from all collusion with this system of bondage. The Holy Spirit can do away with its subtle power, and God is giving to Christian women the joy of overcoming even this awful obstacle, and of scaling the barrier set up against the education of India women, which Dr. Duff called a "wall five hundred yards high." The prisoners of the zenanas are hearing of Christ who sets free from all bondage. The loud Hosannas of redeemed souls may be heard resounding in many a valley and on many a mountain top. Camp-meetings may be held, and are held in the public squares in some of the great cities, Sabbath-school children march in procession through the streets and bazars carrying banners on which are inscribed the words, "Victory to Jesus!"—a contrast to the processions I saw in Calcutta on my arrival, when hundreds of thousands followed the image of Kali, the goddess of blood, accompanied by banners on which the words, "Victory to Kali!" were blazoned. A sight of horror to the heart which loved the Prince of Peace!

The triumph of the cross is still far from complete. It will require the devotion of many lives and a large portion of the treasure of the church ere the full day shall dawn in India. We take courage however as we see how the fiery trial of the Mutiny has worked for good in the breaking down of barriers and in opening a straight path for the Gospel messenger. Let us rejoice over the fact that Christianity has called to its aid in beau-

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tifying this land for its glorious King all the powers of science, the powers of the sun, wind, steam and even the ether of the firmament.

How we rejoiced in our isolation during the closing days of the Sepoy rebellion over the news of the opening of the Atlantic cable. As the first message flashed under the waves in August, 1857, it seemed to bring us so much nearer the homeland and its resources. Now what has the Christian church at her command? A mighty chain of railways covers the peninsula; superb bridges span rivers whose fierce torrents were almost impassable to us; roads have been built; canals for irrigation of the millions of acres of barren waste are being forwarded so that no more shall the fields be forsaken, but they shall spring into fruit that will shake like Lebanon, and the awful scourge of famine done away with; well-managed printing-presses of the different societies are pouring out millions of pages of sacred literature in scores of the languages of the three hundred millions of people.

The Mutiny put India forward a hundred years on the road to peace and holiness and usefulness to other lands. It now devolves on the Christian women of Great Britain, America, Germany and other Christian countries to meet their responsibility in pouring out over this land the water of the river of life. Christ has purchased India with His precious blood; He now waits for His people to bring to Him this fair land as they crown Him Lord of All!

The Indian Government School System as related to our Mission.

By Miss Josephine Martin.

I HAVE wondered if you would be interested to know something of the Indian government school system, especially as it differs from the home system. The most of the mission schools except the village schools, and some even of them, are under government inspection. The government gives a grant-in-aid, that is, a certain grant for the maintaining of the school, and the amount to grant is determined in accordance with certain conditions. One is the amount of fees which the scholars themselves give; another is the daily attendance record, and a third condition is the proportion of candidates passing the government standard examination which is held by the inspector or inspectress in the lower standards, written examinations being held in the upper standards. The questions are sent sealed to the one in charge, and are not opened until the candidates are seated ready to begin with the particular subject in which they are examined on that day. You will understand that all candidates for that standard are examined the same day between the same hours all over the Puujab or whatever province it may be.

This year we will send up four candidates for the Middle Vernacular Standard for Girls. I am not certain as to how this compares with the home standard. Perhaps it would represent entrance to the high-school, that is, finishing up the grammar-school. The girls who are to take the examination belong to the eighth class. They will be examined in reading, in construction and meaning of words, and in grammar, writing, geography, arithmetic, physiology and hygiene. Some one is asked to have the supervision of the examination. This year my sister will do so. Besides our own girls there will be candidates from the City Municipal Board School for Hindu and Mohammedan girls and the Scotch Mission

Mission House at Bhera.

Boarding School for Christian girls. There will not likely be more than ten in all and this number will be larger than for any previous year. To give you an idea of how backward education for girls is compared with that for boys, I will say that for this year's examination for Boys' Middle, held in Sialkot, there were over 400 candidates and the boys' standard is higher than the girls.

Every day during the week assigned for the examination, after the work for the day is over, the papers are sealed up and sent to the one chosen to examine all of them on that subject sent in from the different centers where the examination is held. Every precaution is taken to guard against fraud. I have already said that the inspectors appointed by government, and in the case of girls' school the inspectress, visit the different schools assigned to them and hold the examinations in the lower standards in the Infant Lower and Upper Primary. In the Infant Standard only the first class is counted. So the work is supposed to be done in one year, yet very few Indian girls are bright enough to cover the ground thoroughly in that time. They are supposed to finish the primer, being able to recognize any word at sight, spell it, write the alphabet and count and write the figures from one to one hundred, writing any number given; also to repeat the multiplication table from the ones to the sixes, only here they learn on up to 16. In the second class they learn on uP to sixteen times sixteen. The Lower Standard is composed of the second and third classes. The inspectress only looks at the work of the second class to see what progress they are making, but examines the third class for promotion to the next standard.

The second class reads the first and second readers and learns to write simple sentences. In arithmetic it completes the multiplication table and writes the big numbers. They learn to spell and write what they read and learn geographical definitions. In the third class they read and spell the third and fourth readers, write the same, and learn to add, subtract, multiply and divide, and to work practical questions. They also learn the geography of the Punjab. The Upper Primary Standard consists of the fourth and fifth classes, who are examined in the same way and progress at much the same rate. The inspectress looks at the work of the sixth and seventh classes in the same way that she does that of the second and fourth, but does not examine them for promotion.

The sixth, seventh and eighth classes compose the Middle Standard, and after completing the three years they give the written examination. The classes are examined in sewing and knitting and in some places in fancy work; but we do not pay much attention to that. The inspectress also looks at their games, and this year we will have some of the classes go through gymnastics to music. A game of basket-ball will be played, and some of the girls will perform on the parallel bars. The inspectress also looks at the domestic department, and the girls always take pride in decorating the dormitories in her honor and in having the whole school clean and neat.

You may wonder why we do all this for the grant-in-aid, and when you know that this only amounts to about six dollars a month you will wonder still more. We do not take all this trouble for the amount of money we receive, but we do find that

the inspection is advantageous to us, in that it keeps our school up to a certain standard. We do not let the government regulations hinder what we consider the more important work, for we put the Bible and its study first and domestic economy before mere book knowledge for the sake of passing a certain examination.

The grant-in-aid is a part of the taxes collected from the people. As our tax comes from the District Board, it all comes from tax on the produce of the farmers that is brought in to be sold in the city. The government receives much more benefit from the school than it bestows in the way of aid, for we are not teaching these little sisters for money, but for the love of Christ, and that they may be fitted to help their sisters, who in turn shall help others. We believe that God has a great work for the Christian women and girls of this country to do and we want to help them to learn to do it.

Boarding School, Sialkot, Indta.

An Appreciation.

BY A NEW MISSIONARY.

SIALKOT, INDIA, Jan. 26, '03,

A moment ago, before commencing this article, when wondering what to write that had not already been discussed by some one, it occurred to me that I might tell you something of your missionaries here, since that topic from its very nature could not have been discussed by them, while I can say a word with perfect propriety, not being a "pakka" missionary yet, since I have neither learned the language nor entered actively upon the work.

My first intimate acquaintance with them commenced last summer when several of them now at home on furlough wrote long, careful, kindly answers to my letters of minute inquiry concerning the needful preparations for the voyage, the work, etc., (and in the light of the present knowledge I wonder the more at their patience, as I realize now the inanity of some of the questions.) Then, our party was favored with three returning missionaries and words fail to tell how much their patient explanation, wise counsel and recital of their own experiences helped to prepare our minds for what awaited us.

And if you have ever traveled twelve thousand miles from home and friends, and are about to land on a foreign soil, and think to yourself with a little heart-sinking, "not a single person here knows me," then you will realize the reaction of joy that came to me when the ship's purser put into my hands twenty-seven letters bearing my name, letters of welcome, advice and friendship from the missionaries here to their recruits who were just about to land. Each member of our party had his hands full—and heart too—realizing that our friends were not all on the other side of the ocean. And this was but the beginning of the welcome, for it was continued by such hearty greetings from those to whose homes we had been assigned for the first year; and not only by those, for a number of missionaries not stationed here in Sialkot took the earliest opportunity of coming in person to greet us, stopping off between trains, or for a day or two in passing through, or otherwise managing in some way to bring their welcome, despite the pressure of work. And anent this latter let me whisper in an aside that even after having been a busy teacher for eight years it made me open my eyes wide to see the amount of work some of your missionaries do!

And at holiday time, when thoughts flew back to homes and other Christmases, we were not permitted to become blue

and homesick, for pretty little Christmas cards, calendars, booklets, and other gifts came to us from these kind friends, most of whom we had as yet never seen, and we were taken to see the Christmas trees at the Boarding School, and the hospital, and all the Sialkot missionaries were asked to dinner by Mrs. Ballantine; so that our first Chrismas in a strange land was a good one indeed.

But this article was to be short, as I cannot tell in detail of the helpful, encouraging letters, the hospitable invitations to their homes, to become acquainted with the various conditions in the different mission stations—the careful explanations of the things that are puzzling, the kindly advice as to means of preserving health and, what perhaps arouses in us almost more gratitude than anything else, their efforts to help us get the language and get it properly.

So I will not write more save to ask your prayers for us new missionaries, that we may imitate our predecessors here in this noble Christian living and, following in the footsteps of our common Master, do our part in helping our Indian brothers and sisters to the Light.

MRS. MORGAN MCKELVEY.

Thank-offering.

What Do We Give?

What do we bring for our Lord's acceptance?
What do we give Him for all His care?
Treasures that truly to us are priceless,
Or something we feel that we all can spare?

Will He esteem what we value so lightly,
Even though made of the purest gold?
Rather He will with a saddened spirit,
Turn from such "gifts" as in days of old.

Penitent Love, more and more desiring,
Something to do for her Saviour's sake,
Bringeth her all with a trembling spirit,
Happy to think He will deign to take.

Surely 'tis thus we should bring our treasures,
Loving to give them for His love;
Grieving we cannot on earth half thank Him,
Hoping to do so in heaven above. *Selected.*

A Thank-offering Message.

Early in this new church year plans should be laid for a largely increased Thank-offering for next May's convention. *Will it be needed?* is a question that will not be asked by such as regularly and carefully read the Women's Missionary Magazine and the church periodicals. Their columns are literally teeming with needs for greatly increased number of workers, especially in our foreign fields, and for the money with which to send them out and support them and their work. If this loud call for 460 new workers for Egypt and India is to be heeded, the women of the church must arise and do their full part in sending out the young women to carry on their part of the Lord's work.

The constant cry which comes for helpers from the over-burdened laborers in our foreign mission fields should touch every heart that loves the cause of Christ. Good faithful workers are falling by the way in Egypt, India and the Soudan from overwork. *Is it wise; is it just; is it right;* to require such sacrifices at their hands, even in the Lord's cause, when the church can, if it will, send them relief? In our Home and Freedmen's work the doors of opportunity to give the gospel to the needy are ever widening, which call loudly for more laborers and enlarged gifts. If our church is to keep pace with the marvelously rapid progress of the work in all our mission fields, workers and money must increase largely year by year.

Will not you, the women of the church,

stand loyally by your own women's organizations (*as well as pay your full proportion of your congregational quota to the church boards*) and help in every way you can to advance the cause of *women's work for women?*

We believe you will.

(MRS.) MARY CLOKEY PORTER.

What To Do With our Overflow.

Who of us can stand before the Giver of all good and say, "Lord, thou hast dealt with me niggardly, thou hast barely supplied my wants, thou hast given no comforts and delights along with the necessaries of life?" When we begin to count up the good things which he has given us during the past year, in our home life and social life—the things which have made our lives pleasant and happy, who of us must not say, "My cup runneth over?"

Most of all, when we begin to count up the spiritual good things he has heaped upon us, who is not bound to adopt this language of the Psalmist? Our Lord does not offer us mere deliverance from deserved wrath. He does not propose to lift us out of the deep, darksome pit and place us on a mount of safety, and then leave us to ourselves. No, he seeks to draw us into closest, warmest, most loving companionship and fellowship with himself, to make us sharers with himself in his eternal glory. The Bible often compares salvation to a feast, and a feast truly it is, a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined.

But why does God press such an overflowing cup to our lips? Why does he give us more than we can enjoy ourselves? Both nature and revelation teach that he allows no waste in his universe. Mathematical science has demonstrated that the planets and all heavenly bodies move in an ellipse, the orbit which requires the least expenditure of energy to keep them moving and hold them in their proper places. The little bee constructs her cell with the precise angle and figure which affords the greatest economy of space and strength. The carbon which animals exhale, and which would be poison if received again into their systems, becomes food for the vegetable kingdom, which at the same time exhale oxygen, the vital element for the animal kingdom. The same principle of economy was illustrated by the miracles of our Lord. "Gather up the fragments that nothing be lost," he said after feeding the five thousand, not because his power was exhausted, but to teach that God allows no waste of the blessings of his providence or grace.

Has not God a purpose, therefore, in putting into our hands an overflowing cup? Is it not that the overflow may be communicated to those who are in want? He wishes us to share with himself the blessedness of giving, and therefore places in our hands an over-supply, and at our door needy bodies and souls that out of our abundance we may minister to their wants.

Some one has said that it is only with the overflow of our spiritual blessings we may become a blessing to others. It requires such an overflow to give our spiritual activities sufficient momentum to reach the souls of the unconcerned. When we go to them with half-filled vessels, there is so much deadness and coldness in our own hearts that our words fall with little or no power.

"Thou must be true thyself,
If thou the truth would'st teach;
Thine own soul must overflow,
If thou another's soul would'st reach;
It needs the overflow of soul
To give the lips full speech."

And what about our temporal blessings?—*The Bible Teacher.*

A Thank-offering Meditation.

BY MISS SADIE MCGREGOR.

Retrospection is rarely a profitable pursuit for the redeemed. Looking backward on our *successes* frequently unfits us for the duties of the present, while meditation on the *failures* of the past leads to discouragement and unworthy fear of the

future. Who has not found in her Christian experience a verification of these truths? "Speak to the children of Israel that they go FORWARD," and many years after the master mind of the great apostle grasped this truth, and for his own life, and that we might be even as he in so far as he followed the Christ, he too uttered the same precept, stamped, however, with his own individuality of exaression: "Forgetting those things that are *behind*, and reaching forth unto those things which are before."

But without counting ourselves to have apprehended, or to have already attained, it is fitting and proper that we should pause at times, "count our blessings," set up our Ebenezer, and gratefully say, "Hitherto hath the Lord helped us." If ingratitude be base and ignoble, surely a proper appreciation and expression of gratitude are pleasing to Him from whom cometh every good and perfect gift.

Much of the work intended to be done, and really accomplished, by the women's societies of our church, cannot be adequately represented by our ordinary method of computation, i. e., figures. Figures as to members, meetings held, money distributed, magazines read, leave their impress perhaps more vividly than can the report of lives broadened, interest deepened, spiritual life intensified, and many lives brightened by a service whose reflex influence is not the least of its results.

If the Thank-offering may be said to represent our gratitude to a loving Father, surely its results may be taken as a sort of spiritual thermometer, for not only are the material things of life cause for thanksgiving and offerings, but what shall we render to the Lord who hath blessed us with all spiritual blessings in heavenly places? Perhaps some of our members have, with the eye of faith and in some sweetly remembered hour, seen the King in His beauty, or have realized, in a new sense and with a keener vision, the grace of the Lord Jesus that, though He was rich, yet for our sakes became poor, and so increased offerings come into our societies, representing, in a peculiar way, a blessing indeed.

What shall we say then to these things? Shall there not be fulfilled in us, and our efforts for the bringing about of the kingdom, the promise, "They shall go from strength to strength?" Shall not this looking backward by all our societies at a fixed time be an incentive to greater things, an inspiration for the days that lie before us, each one of us doing her part in the giving of the gifts, in the sweet ministry of service, in the hastening of the kingdom, especially in the regions that are beyond? We shall thus help on the time when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy and gladness, and sorrow and sighing shall flee away."

Editorial.

A Thought Among The Roses.

The roses grew so thickly,
I never saw the thorn,
Nor deem'd the stem was prickly
Until my hand was torn.

Thus worldly joys invite us
With rosy-colored hue,
But ere they long delight us,
We find they prick us too.

—*Peter Spencer.*

One of our faithful missionaries among the Indians gave voice in a private letter to a little note of discouragement in telling of the mistrust and lack of sympathy too often pervading the "civilized" mind when evangelical work among the Red Men is mentioned. The writer says: "So long as I stay here in the mission, I do

very well; but when I get back into civilization, I hear so many unfavorable comments that I feel slightly discouraged. Civilization looks down upon our savage brother, calls him a 'buck' and his wife a 'squaw,' and pours cold water on the work of education among the Indians."

On the sixteenth of April a Students' Missionary Conference was held in Allegheny, at which appeared representatives from our two theological seminaries and from some of our denominational colleges; while a number of other persons were in attendance. Earnest addresses were made, Miss S. E. Dickey being one of the speakers. Rev. C. S. Cleland, C. R. Watson, and Mr. J. Campbell White also occupied places upon the program. Thirty-eight of the students present stated their readiness to enter upon foreign mission work, if the way should be opened for their being employed in that department; while a striking exemplification of the efficiency of our efforts abroad was afforded by the tidings which came from Egypt that seventy-seven members of our church in that land, who at present are students in Asyut College, had volunteered to act as native missionaries in their own district, or to go to the newly-opening Soudan. It was stated that thirty-five other Egyptians, not as yet connected with the United Presbyterian church, had also expressed their desire to carry the tidings of salvation. Perhaps we do not fully understand the situation; but to our mind it would seem better to employ as definite missionaries only such as have professed Christianity—and even United Presbyterianism. While this, in view of the present missionary fervor, may seem unduly conservative, yet we are convinced that any other course would be disorderly. Doubtless, however, the matter may be safely left to the wise administrations of church government.

A series of resolutions was adopted by this Students' Conference, endorsing the recent appeals from our missionaries, urging the home church to make adequate response, and planning means by which more general intelligence with regard to missionary conditions may be diffused.

Mrs. William Brown of Mundale, N. Y., wife of the United Presbyterian minister in that place, entered into rest on the eleventh of April. This death will bring sorrow, not only in this country but also in remote India. Mrs. Brown was a daughter of Dr. J. S. Barr of Pathankote. For the friends in both continents, we express our sympathy.

It is not always the sum contributed which is the true guage of the thankful or loving spirit. Figures frequently fail to express true proportions. A small gift from one person may mean far more of self-sacrifice and devotion than a much larger one from another. And yet we must not fall into the opposite error of thinking that large gifts may not be equally expressive as are small ones of gratitude to God. He looks upon the heart, and is not deceived, even when men may err in their judgments.

The late Dean Farrar related with much interest a story showing the deep religious feeling of Victoria the Good. On one occasion, as one of Her Majesty's chaplains, while preaching before her at Windsor, he made the Second Advent of Christ the subject of his discourse. After the service, the Queen, always a most attentive listener, spoke to him on the topic which he had chosen, and said: "Oh, how I wish that the Lord might come during my lifetime!" "Why," asked Dr. Farrar, "does your Majesty feel this very earnest desire?" The Queen replied with quivering lips, and her whole countenance lighted up by deep emotion, "I should so love to lay my crown at His feet!"—*The Christian.*

The twentieth anniversary of Monongahela Presbyterial was an interesting occasion. A Thank-offering of nearly six thousand dollars was brought to the Lord's treasury, while the contributions for all purposes amounted to something more than eighteen thousand dollars. We can never estimate how much good may

be done by this liberal gift.

At the late meeting of Xenia Presbyterial not only was the continued salary of Miss S. E. Dickey guaranteed, but a resolution was adopted to the effect that the support of a missionary in Egypt be also assumed. Perhaps, in a few more years, the Association may make itself responsible for a worker in the Home mission field as well.

How we can bring parents and teachers into closer relations with each other, and the beneficial results of such alliance, are the points in a paper on Childhood, by Mrs. Theodore W. Birney in the May *Delineator*. It is certain that until parents and teachers become better acquainted an improvement in the condition of home and school will not result. Cooperation between parent and teacher may take the form of unions or clubs; and where such effective means of bringing them together are employed, the needs of children may be discussed to advantage. The article includes a list of questions regarding food, clothing, care of skin, exercise, sleep, etc., in their relation to the child, about which parents and teachers may concern themselves in joint conferences.

Dr. N. Belle Drake expects soon to go to Tanta, Egypt, to assist Dr. C. C. Lawrence in the absence of Dr. Anna Watson. This addition to our mission force is made possible, we understand, through the liberality of Mr. and Mrs. W. H. Cochrand of the Sixth Church, Pittsburg, and of the First church, Omaha, Neb.

Convention Comments.

A year ago, the present writer had the opportunity of experiencing a Women's General Missionary Convention from the view-point of a hostess; while this May she had an equally pleasant post as guest. It did not seem in Allegheny as if the one entertained were a stranger. Many familiar faces were seen there among the visitors as well as among those who make their home in Allegheny and Pittsburgh, and in those cities that cluster around. As one looked about on the varying lineaments of the delegates, she could, she fancied, discern a well-nigh universal expression of earnestness and cordiality. Before passing to a consideration of the Convention proper, we shall write a little about a matter important to our readers, as it was undertaken for their benefit. We allude to the conference which occurred on May twelfth between the Board of Directors and the Magazine Editorial Committee.

Numerous were the plans for increasing the interest and value of our monthly messenger, and we hope that these projects may materialize to the advantage of all who read our pages. The Magazine Committee was by this quiet consultation enabled to understand more fully the work of the W. G. M. S. Questions could be freely asked and answered on both sides. The mutual sympathy and confidence of the Directors and the Magazine Committee are not only agreeable but most advantageous to the work of both. The great personal kindness shown to us by the Board was delightful, cementing the bonds of friendship already closely united. We enjoyed, through the courtesy of Mrs. E. M. Hill, a charming drive through Schenley and Highland Parks, beautiful in the tender green of lovely Spring. Mrs. H. C. Campbell entertained us at a luncheon delicious and attractive in itself and destined to dwell in memory sublimated by a halo of the cordial spirit of hospitality and affection which emanated from the one who was our hostess. All this kindness made our hearts more readily susceptible to happy impressions.

The opening session of the Annual Meeting on Tuesday evening passed off with smoothness; and the social hour following was apparently much enjoyed by all. Mrs. W. A. Spaulding, the 1st Vice President, being absent, Mrs. John

A. Wilson, 2d Vice President, presided over the opening service. Her words were a suitable introduction at the beginning of a missionary convention, and her simplicity of manner won sympathy and attention.

It is not our purpose to make a minute or consecutive report of this important Convention. That may be found in the accurate record expected to appear in the July Magazine, which we desire earnestly that all may read with attention and intention. Our part it shall be to give some notes which might not properly make their appearance in the formal minutes.

First of all, by virtue of her office and her efficiency, we speak of the President, Mrs. George M. Moore. Those who previously knew her, and were aware of the conscientious, thoughtful, prayerful heed which during the anticipatory year she had given to her function and its responsibilities, were not surprised at the success with which she addressed and guided the large convention. Without any appearance of dictation, she swayed the gathering in a firm yet courteous manner. No sign either of irritation or embarrassment agitated her or pained the audience; and all felt grateful that the brief authority had been bestowed upon one so competent to wield it. We might say more; but as Mrs. Moore abides in Xenia, and in the bonds of friendship is closely united with some of us, we feel that we might in that case lay ourselves open almost to the charge of self-praise. So our remaining enthusiasm would better be reserved for her private hearing. The sympathy of the Convention was with Mrs. Moore in her anxiety as to the recovery of her husband, who was suffering from an attack of congestion of the lungs. We are glad to report that he is now somewhat better.

It will not be matter for wonder if our next comment shall be regarding the literature conference. We had been gratified to see that so prominent a place upon the program had been assigned to the matter of missionary literature, and the elaborate schedule as carried out fairly presented many of the phases of this topic. Mrs. T. C. Atchison, who led the conference, guided it with dignity and ease. It gives us pleasure to know that all the papers read during the period set apart for this subject are in our possession and will, it is expected, appear in our columns. That this should be done was the expressed will of the Convention. Some points developed in this conference were: 1.—The impetus which the ministry of the church may give to mission-work by precept, practice and prayers. 2.—The wisdom of studying the new leaflet catalogue. 3.—The eminent value of missionary biographies in interesting and enlisting the young. 4.—The advisability of good libraries of missionary literature, and the necessity of competent librarians. 5.—For the youthful reader, the selection of books should be governed (a) by their moral value; (b) by their attractive qualities: (c) by their literary merit. 6—The propriety of urging the scheme of circulating missionary libraries in localities where such seem requisite. 7.—"An informed church will become a transformed church."

We give all due credit to the President for the order and expedition with which the program was carried into execution. But some share of praise must go also to the courtesy of the audience. There was very little passing along the aisles after the opening of sessions and but small confusion about the doors. Those who deemed it necessary or desirable to do any talking with friends found space downstairs in the capacious vestibule. Much gratitude must be accorded to the capable management of the Local Executive committee. That the Convention appreciated the efforts of this committee is evinced by the selection of two of its members to act as officers for the ensuing year. "The successful ticket" for 1903—1904, if

we may borrow a political phrase, is as follows: President, Miss E. M. McHendry, Bellevue, Pa., 1st Vice-President, Mrs. Charles Crowe, Philadelphia, Pa., 2nd Vice President, Mrs. John McNaugher, Allegheny, Pa., Recording Secretary, Mrs. Mary W. Porter, Treasurer, Miss E. J. Sloan, The next Annual Meeting is to be held in Bloomington, Indiana.

The arrangements for the comfortable entertainment of the guests gave evidence of careful planning and skillful execution. Sufficient system prevailed to effect the orderly serving of visitors, while there was left opportunity for much spontaneous hospitality. On Friday afternoon, the Women's United Presbyterian Association held reception hours at the Orphans' Home, Memorial Hospital, and Home for the Aged. Many took advantage of this opportunity to see these benevolent institutions. We hope that the sight would create and increase interest.

Very appropriate seemed recognition of the worth and influence of Mrs. S. R. Hanna, that pioneer of advanced yet practical education among women. Her portrait had been lent to the Convention by the Alumna Association of Washington Seminary, of which school Mrs. Hanna had been the founder. Mrs. W. C. Hutchison, who was graduated from one of Mrs. Hanna's schools, was appointed to present the picture to the attention of the large audience on Thursday evening.

Rev. C. R. Watson's voice was heard on Thursday evening, his topic being "The Contributions of Foreign Missions to the Life of the Home Church." An audience is always profited by Mr. Watson's sensible, practical addresses. A sentiment of confidence is engendered by his evident grasp of his theme.

Our Magazine is designed not to advance foreign missions alone, but to minister to the needs of the home field as well. The address of Mrs. J. H. Gibson on the general subject of "Home Missions" pressed upon our notice the great importance of pre-empting the Western districts for United Presbyterianism. Of special novelty was her account of the interesting work among deaf mutes, fifty of whom Mrs. Gibson has as an attentive and appreciative audience every Sabbath when she is at home in Portland, Oregon. As we watched her graceful rendering of the opening verse of the twenty-third Psalm, our fancy fled forward to the day when, if God grant us in Heaven recognition of our friends, how glad shall be her heart as she greets those who, through her aid, have learned the path of entrance into that country where the ears of the deaf shall be unstopped, where the tongue of the dumb shall sing!

The writer, realizing that the courtesy was shown to her quite as much for the great work's sake as on the score of that personal friendship which is greatly prized, testifies to the heart-warmth and joy occasioned by the gift of some charming flowers from Mrs. J. J. Porter. Arriving as these did soon after we had reached Pittsburgh, they remained fair and fragrant until the day of departure had almost arrived. And so our recollections of the smoke-clouded city shall always be illuminated by a tinge of pink.

The mention of Mrs. Porter brings to mind the noble Thank-offering amounting to almost 35,000 dollars. To this we shall merely advert, believing that the secretary of that department will inform our readers fully and accurately with regard to that work for which she sacrifices herself untiringly. Perhaps we should not say "untiringly," for no doubt she is often weary. But in spite of fatigue, she labors in continuance for this child of her love. India is reported as contributing 133 dollars to the Thank-offering, and Egypt sent $227.50. We make no com-

ment. Our readers are equal to drawing a suitable inference.

Through the thoughtfulness of a friend, a few of us had the pleasure of a brief visit with Miss Malinda Pressley, who, twenty years ago, gave the greetings to the first meeting of the W. G. M. S., but who is now, in the Providence of God, forced for a time to be an invalid. It was stimulating to meet one so thoroughly in consonance with the missionary sentiment.

The contributions for all purposes amounted to almost ninety-four thousand dollars. If we report the figures correctly, seventy-seven new societies have been added during the past year, while the membership has been increased by more than three thousand. The contributions during the same period have been augmented by $10,604. The growth, we are told, was found chiefly in the smaller societies. The Magazine, though its subscription list was not doubled, yet is thankful to chronicle a gain of 380 over last year. For this, we are heartily grateful, first to Him who grants all good, and next to our faithful congregational agents. They it is upon whom we depend for the enlargement of our radius of influence.

One of the students from Allegheny Seminary, Mr. E. L. Eagleson, spoke of the Students' Campaign Movement, the object of which is to bring forcibly before the church her responsibility and her resources as regards the work of evangelization. Further intelligence concerning this enterprise may be expected through the media of our church periodicals.

Two missionaries have been chosen for the much-needed work among the Sac and Fox Indians. These ladies, Misses Campbell and Giffen, were presented to the Convention and by their earnest, yet unobtrusive bearing led us to believe that no mistake had been made in selecting them. We may speak also of Dr. Drake, the new medical missionary to Tanta, who has promised to remember the Magazine after she shall have reached her new scene of labor. Miss McMunn, the city missionarv in Cincinnati, who recently contributed to our columns, spoke briefly of her interesting work in that city. But we must not, in our eager welcome to the new, neglect to voice our appreciation of those faithful ones who have been long in the foreign field and who have gained the church's affection and confidence. The faces of the returned missionaries are earnestly looked for at the Annual Meeting, and their formal introduction is a recognized moment of interest.

Rotation in office is often a wise thing. Remonstrance was made, however, against the frequent removal from position of efficient Presbyterial and local Thank-offering secretaries. Two or three years are required to familiarize such with their duties, and it seems a mistake to exchange them for less skilled laborers when this period of training is safely over.

The period assigned to reminiscences proved all too brief for those whose memories are long. A pensive pleasure attaches to these recollections, woven as they are from warp of regret and woof of gratitude.

The business session of Friday morning, though protracted, was animated and provocative of definite instruction as to accomplished and projected work of the W. G. M. S. The resolutions brought forward by the designated committee were progressive in their import. The Magazine was directed to keep them before the women of our church; and it is expected that they shall be embodied in leaflet form and scattered broadcast.

A note from Miss Caughey tells us that

her sales at the literature table during Convention brought in about fifty dollars. A word in approbation must be spoken in regard to this faithful secretary. Early and late she was in her place, and many expressed their gratification at her satisfactory aid in their efforts to secure needed literature. Her little nephew was also very helpful in this department.

Stress was urgently laid upon the fact that when an individual or a society assumes responsibility for the salary of a woman missionary, provision is yet to be made for all the outlay attendant upon her sending and training. Bear this in mind, friends, and offer some gift for the Foreign Mission General Fund.

There was but one opinion as to the scholarship, literary ability and Christian sentiment evinced in the address of Miss Florabel Patterson. It gives reason for thankfulness that women such as she and Miss McClaughry, who took part in the literature conference, occupy influential positions in two of our church colleges.

The work is one. The need, though various, is alike imperative in every field. The immense number of removals to the great West, the conditions depicted by Mr. Cotton in his thoughtful address upon "The Hope of the South," all the pleas from home and abroad, make us realize that our interconnection is strong and that we are all members of one body whose head is Christ.

The importance of the native worker in India and Egypt was plainly elaborated. One eminent object of our mission force is to develop a self-supporting native church. Hence arises the great necessity for the careful teaching of the converts and for employing them after they shall have been trained. This occupation of their time and energies cannot be accomplished unless adequate financial support be granted to the mission exchequer.

The propriety and feasibility of sending two members of the W. G. M. S. to visit our foreign mission stations were discussed. These visitors would probably be selected from the Directors, who having so largely the responsibility of the work, ought to be the most thoroughly informed respecting it. We think the missionaries would sincerely welcome their friends from home.

From Monmouth Presbyterial came the request for a special chair of Biblical training in our denominational colleges. As the present writer is not an expert reporter, and as her attention was unavoidably diverted at the critical moment, she is unable to state positively what was done with the memorial. But that the object was worthy seemed to be the consensus of sentiment, though there was difference of opinion as to the most orderly and efficient way of attaining the aim.

The Magazine has more than once pled the cause of the poor exhausted missioner who is seized upon almost before he has escaped from the custom- house and is besought to "deliver an address." It was recommended that no woman missionary be thus solicited until three months have elapsed after her return to this country. She is, however, expected to attend one meeting of the W. G. M. S. during her furlough.

Albany, Oregon, gave notice that it intended to offer a pressing invitation at the next Annual Meeting, hoping thus to secure the Convention of 1905. Certainly, this cannot fail to give us the impression that our presence is really desired "ont West."

There is an element of material pleasure connected with attendance upon con-

ventions. Old friendships are strengthened by another knot while new ones are initiated. But the strained attention with which one listens, the haste with which intermediate affairs must be dispatched in order to attain prompt arrival at the beginning of the various sessions —these and kindred efforts must produce a degree of lassitude and discomfort. We appreciate every kindness shown us ; we appreciate also the the repose of home. If the visitors feel thus, much more strongly must the hosts experience a sense of relief now that the Annual Meeting is safely and satisfactorily brought to a close. May both sides think more highly of each other for having met; and let this grace be added, that our coming together be for the better and not for the worse! The writer returns with a heavier sense of responsibility as one of the editorial staff of this Magazine which ought to do much to help and teach the women of our church. Pray for us, dear friends, that we may be granted a clear vision of our duty and be given intelligence and power in the doing of it. M. H. W.

Notice.

A package of leaflets now omitted from the new catalogue will be sent to any one sending ten cents.

We would like to recommend to all societies The Treasury Catechism, Historical Sketches of Junior, Indian and Parsonage Work. These explain so well just what every member of the church should know. 3cts. each, 30 cts. a dozen.

Conference for Young People's Leaders.

The second summer conference for leaders of missionary work in Sabbath-schools and Young People's societies will be held at Silver Bay, on Lake George, July 22d-31, 1903. These conferences aim to combine exceptional vacation facilities with practical training for more effective missionary work in Young People's societies and Sabbath-schools.

In addition to Young People's secretaries and other official representatives of mission boards who are expected to be present, an invitation is extended to leaders in local Sabbath-school and Young People's organizations.

The forenoons of the conference are devoted to devotional Bible study, and to consideration of methods of deepening missionary consecration among young people. The afternoons are given entirely to recreation. Vesper services are held in the evening, addressed by prominent speakers on spiritual themes.

Among the speakers who are expected to be present for part or all of the conferences are: Mr. Robert E. Speer, Chancellor Wm. F. McDowell, D. D., Messrs. John Willis Baer, S. H. Hadley, Harlan P. Beach, Luther D. Wishard, S. Earl Taylor, Harry Wade Hicks, Rev. R. P. Mackay, D. D., Rev. A. W. Halsey, D. D. President John F. Goucher, D. D., Rev. A. L. Phillips, D. D., Prof. T. H. P. Sailer, Rev. A. DeW. Mason, Rev. Wm. M. Bell, D. D.

Reduced railroad and steamer rates and a combination of other favorable conditions make it possible to offer the benefits of this conference to representatives of Sabbath-schools and Young People's societies for but little more than half of what would ordinarily be the expense of such a trip.

Further information concerning the conference may be secured from Rev. C. R. Watson, 921 Witherspoon building, Philadelphia.

Outlined Programs for 1903.

From these, the auxiliary societies may select such topics as best suit their abilities, tastes and needs.

JULY—THE INVASION OF LOVE.

1. Christian Martyrs of India.
2. Schwartz, the Christian
3. The Serampore Triad.
4. William Wilberforce, Statesman and Philanthropist.
5. The decade 1810—1820 in the History of Indian Missions. Great Men at Work. Great Organizations Formed.
6. Alexander Duff, the Founder of English Educatiom in India.
7. What Did the Mutiny mean to the Missionary Enterprise?
8. England and the Opium Traffic and Excise

Laws.

9 Notable Native Christians (Men).

10. The Haystack Missionary Meeting and its Latest Outgrowth, the Student Volunteer Movement, both in England and America.

11. To what Extent is Denominational Cooperation practicable in Indian Missions?

12. Mass Movements in the Evangelization of India. (Karens, Kols, Telugus, Garos, South Indians)

AUGUST—REVIEW OF THE YEAR'S WORK.

1. The Need and Duty of Familiarizing Ourselves with our own Missions.

2. Enumeration of the Departments of Work for which the W. G M. S. is Responsible.

3. The mutual Duties of the W. G. M. S. and the Auxiliaries.

4. History of the Thank-offering.

5. Systematic Giving.

6. A Series of Comparisons, (contrasting last year's Reports with those preceding.)

7. The Value of Missionary Literature.

8. Our New Responsibilities.

SEPTEMBER—A CENTURY OF WORK FOR WOMEN.

1. Ann H. Judson, Burma's Saint.

2. Early Heroines of Indian Missions.

3. Women of Note in Indian Missions during the Last Quarter Century.

4. Infanticide and Suttee: Purposes and History of Abolition

5. Comparative Study in Social, Personal, and Mental Characteristics of the Native Women, Hindu, Mohammedan. Eurasian and Parsi.

6 Native Medical, Sanitary and Hygienic Practices.

7. "Clinical Christianity."

8. The story of Mary Reed.

9. Notable Native Christians (Women.)

10. Poona; its Christian Schools and India's Child Widows.

11. The Countess of Dufferin Association.

12. Native College Women in India and what they are Doing.

OCTOBER—MISSIONS AMONG THE FREEDMEN.

1. The Best Methods by which to Become Familiar with Work among the Freedmen.

2. The Influence of Proper Education upon the Negro.

3. The United Presbyterian Opportunity.

4. Enumeration of our Missionaries and Stations among the Freedmen.

5. The Importance of Training the Youth among the Colored People.

6. Do our Missions Succeed in Teaching the Negro Proper Self-Dependence?

7. Perils of the Freedmen.

8. The Christianization of the Negro.

NOVEMBER—FORCES OF DARKNESS AND FORCES OF LIGHT.

1. India as a Point of Vantage in winning the Eastern World to Christ.

2. Missions to India as Social Settlements.

3. Material, Intellectual and Political Improvement in India under British Rule.

4. Dangers of Civilization without Christianity.

5. Question for Debate: Should the British Viceroy urge the Hindus to keep their Temples in Repair?

6. What should be the Attitude of Christian Women toward Theosophy and Kindred Cults?

7. Native Hindu Reformers.

8. Where does the Responsibility for the Enlightenment of India's Millions Rest?

9. Contrast between the Timidity of many Indian Politicians and the Courage of Indian Missionaries.

10. What may be involved to a High-caste Hindu in making a Public Christian Confession?

11. The Missionary Enterprise and the Kingdom of God.

12. The Religion of Christ the Supreme Revelation.

DECEMBER—OUR INDIA MISSION.

1. The Reactionary Effect of Foreign Missions on the Home Church.

2. The Necessity of a Carefully Prepared Missionary Staff. Importance of Suitable Training-schools.

3. Work among the Children in India.

4. The Waning of Heathenism: The Waxing of Infidelity.

5. Village Missions.

6. Christian Work done by Natives.

7. Vernacular Literature.

8. The Work of a Woman Missionary in India.

9. Hopeful Indications.

10. The Marked Efficiency of United Presbterian Missions to India Exemplified. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1903.

JANUARY. The Dim Centuries in India.

MARCH. India's Invaders.

MAY. The Oft-Conquered People.

JULY. The Invasion of Love.

SEPTEMBER. A Century of Work for Women.

NOVEMBER. Forces of Darkness and Forces of Light.

FEBRUARY. Home Missions; Ministerial Relief; Church Extension; Parsonage Work.

APRIL. The Egyptian Mission.

JUNE. North American Indians.

AUGUST. Review of the Year's Work.

OCTOBER. Missions Among the Freedmen.

DECEMBER. Our India Mission.

Foreign News Budget.

Egypt.

Miss Anna Belle Ferrier writes of the Girls' Boarding School at Cairo :

March 18 was a showery day in the Cairo Girls' Boarding School. Nature joined with the girls and teachers in weeping over Miss E. O. Kyle's departure. Though it is over eleven years since she has seen the homeland, yet it was not easy to tear herself away from the work she loves so well, even for a furlough.

For years her every energy and power has been given to this school, and success has crowned her labors. Not only does she reign supreme in the loving hearts of teachers and pupils, but the alumni come back to tell what the school has done for them in their homes, and when the time comes to educate their own daughters, they bring them back to their Alma Mater—even to the third generation.

Mrs. Robt. Stewart, *nee* Miss Johnson, who with Miss Smith opened the boarding school years ago, is here visiting. Her old pupils, some of them mothers of our girls, have flocked back, joining in the general rejoicing over her return, and furnishing another proof that the mission schools are not "love's labors lost."

You have heard from others of our commencement Feb. 27. It was great—not only because our U. S. Consul General, Judge Long, distributed the diplo mas, and a real countess, Lady Cromer, was present —but great because it shows what Christian education can do for our oppressed Egyptian girls.

I wish I could paint for you the beautiful moving picture of that never-to-be-forgotten day. Most of the girls were dressed in white, but a pink plush gellibieh with white cotton gloves, and a lavender brocade, made me involuntarily murmur, "And Solomon in all his glory was not arrayed like one of these."

The dailies were extravagant in their praises of the entertainment and of the school. One of the best Arabic monthly magazines devoted several pages to a write-up of both. Here is an extract : "The American mission schools give freedom in religion; bring pupils up according to principles of freedom, sincerity and truth; teach by example as well as precept . . . . If we had any mind, or life, or patriotism, we would make hundreds of schools like this, securing American teachers,"

Don't you feel encouraged? "Egypt shall be blessed," and God is making our own church an important instrument. Yesterday one of our Syrian teachers and two of the girls sat at the Lord's table for the first time and today another one was seeking information.

Sister Helen and I have moved down to the boarding school since Miss Kyle left. It is wonderfully interesting, especially her evening "clinic" when the girls with all manner of ailments from the toothache down come for treatment. We had to take one to the hospital today, for we have not proper accommodations here.

Mrs. M. R. Hart writes from Zagazig, March 24 :

DEAR FRIENDS :—I think that the item of the most interest to you, from this district, will be the fact of a number of so called Christians having accepted, or being about to accept, the faith of Islam. There is quite a good deal of excitement in this neighborhood over several persons who have had some family trouble or who have been under the influence of the more fanatical Moslems, saying that they cannot understand the Christian religion; and they will not believe what they cannot understand; so they propose to accept Islam, which at once excites their Coptic friends, who try to reclaim them by force if they cannot succeed by persuasion.

Two days ago one of our teachers was here, and he told us of four different homes in his town which are in distress over this same trouble. In one of them a young man of 20 years got himself engaged to a girl of about his own age. He thought he knew her, had seen her several times, which is contrary to the custom of our country, but he was quite pleased. However when he went to claim his bride, she was brought out, under cover, as the Coptic custom is to marry. After the ceremony was performed he found that he was married to a woman of seventy years or more. Naturally he felt that he had been very badly treated, but the priest with her friends held out that it was she to whom he had been engaged. Now he, with his father and mother, are in great distress, and they can see no better way than to become Moslem, and then he can divorce her at once.

Their stories differ some, but they all point to a lack of the knowledge of the Christian faith. When troubles come they cannot endure them, but are ready to catch at any straw of relief. On the other hand the Moslems are delighted to publish the fact of any one whom they can get to go with them, offering inducements which appeal to them.

Dear friends, how these weak brethren need to be strengthened and taught! I am convinced that good strong teachers going to these weak brethren and helping them to learn the Christian armor and how to use it, would be greatly blessed of God. Will some not join with us in prayer to God for such helpers?

Miss A. Y. Thomson writes from Cairo, March 28 :

Last night we were glad to welcome to Cairo our former co-laborer and dear friend Mrs. Robert Stewart, of India. We feel grateful to her for stopping off to see us as she goes on her journey to America. Mrs. Harvey and I thought it would be nice to ask in some of her old friends and pupils to meet her, and thus save time as well as give pleasure to many. Some of them did not wait till the afternoon, but ar-

rived about ten o'clock, and others came later, making a stream of callers most of the time till near dark. How beautiful it is to see the affection that time does not alter but rather intensifies as years go by. This seems a kind of foretaste of the joy of meeting in heaven, but *there* there will be no more parting.

Tomorrow there is to be communion in the Esbekieh church and one teacher in the Boarding School and two of the girls are to be received into our church. It seems a pity that Miss Kyle is not present to sit down with them at the table of the Lord. I am sure many will be glad to welcome in America such a devoted worker.

From Mrs. Elizabeth Giffen :

No doubt others have written about our Delta Presbyterial, L. M. S., which met in Alexandria, about three weeks ago. Those of us who went as delegates or guests from a distance appreciated the kind hospitality shown us, and it was gratifying to see the people of the congregation show such a willingness, and even eagerness, to entertain guests. They were much disappointed when there were not sufficient guests for each house to have at least one.

It means a good deal for our Egyptian women to go among strangers, and it is not every one who is willing to go as delegate and represent her society. Still each society in the Presbytery was represented either by native member or missionary or both and there was a good attendauce. We had a very pleasant and profitable meeting, and those of us from abroad came away feeling that it was good to be there. Next year we are to have the meeting here in Cairo.

Mrs. Dr. Harvey writes from Cairo :

We attended last week the prayer-meeting for women in the Boolac quarter of Cairo. We were a little late as Dr. Harvey had his class up till ten. The subject was "Suffer little children," etc. There was about thirty women present. There were not seats to accommodate all, so some of them were sitting on the floor. When we went in, one of the Bible women was making her remarks, which were very good, and all were listening intently. Miss Thompson asked Dr. Harvey to make some remarks, which he did, and after singing, he led in prayer. After the close of the meeting the women gathered into little groups. I heard one show her colors by swearing, to confirm some fact by the Prophet. Coffee in the usual small cups was served to all.

Yesterday was communion Sabbath in the Esbykieh church. Three girls from the boarding school professed their faith in Jesus. One man was received also. His parents were from Armenia. He has been called to part with his nine children one after the other, and his wife has literally cried her eyes out and has not yet found the true light.

"Lagrippe" has been busy here as elsewhere. We find its victims in nearly every house we visit and almost every one coming in reports some member of the family ill.

We are very much just now enjoying a visit from Mrs. Robert Stewart of India. Last Saturday we invited in to meet her, as many of her former pupils as we could find in the city and they seemed delighted to meet their teacher of years long gone. Mrs. Stewart left Egypt in 1881.

We always enjoy meeting our missionaries from ndia, and are always interested in our sister mission but it is pleasant to know and love the missionaries, personally.

Mr. and Mrs. Carson and Mr. Sowash left last week with Dr. and Mrs. McLaughlin for their work in the Sudan. Many prayers follow them that they may be preserved and their labors blest among those who never heard of our Saviour.

Mr. Campbell White has started on his way to the U. S. His visit to Egypt has done us all good.

Mrs. C. E. Alexander writes of Assiot College :

Assiot College began its career 38 years ago in a donkey stable with five students. This session it has 503 enrolled, over 100 being in the four upper classes. Of the entire enrollment 425 are boarders.

The day's work is begun by asking God's help and blessing. Worship is conducted in each room led by the captain of the room or by some one whom he may appoint. They sing a portion of a Psalm, read a few verses of Scripture and engage in prayer. It is no unusual thing to hear four or five rooms singing at the same time. All the teachers are professing Christians and the whole tone of the school is Christian.

In connection with the College there is a flourishing Christian Union society of 136 members, 109 of whom are in the College, 27 having gone out to teach. The work of the society is done through seven different committees, composed of earnest, active Christian workers. Every month a list of Bible readings is made out and printed and distributed not only to the students of the college but also to the girls in the Boarding School (the P. M. I.) Every Sabbath students are sent out to different villages to preach the Gospel. Every week two voluntary prayer-meetings are held in the chapel at which the attendance is often from two to three hundred.

Christian work is constantly going on among the students. The communicants number 150. Over 40 had pledged themselves to Christian work in Egypt and the Soudan. The ground had been prepared, the seed was sown and the fields were white for the harvest.

Last week we were blessed with a visit from Mr. J. C. White, secretary of the Ways and Means committee. He gave several very earnest and helpful talks to the students. The Lord was present with him and blessed his labors. The Holy Spirit's power and presence was felt by all. Over 40 additional pledges were made. Those who had formerly pledged themselves, renewed their vows, making in all over 80 who have pledged themselves to Christian work in Egypt and the Soudan.

Forty-six of the students are expecting to join themselves with God's people at our next communion season. Pray that their earnest souls may not grow weary in well doing, but that the leaven may grow and spread until the whole valley of the Nile in Egypt and the Soudan may be brought to a knowledge of the Lord.

India.

From Miss Henrietta Moore of Gujranwala :

Daily we are hearing of plague and the awful havoc it is working among the people, until it seems as if we were living amid death. In this city of 30,000 people as many as thirty are said to have died in one day. During the hot season the plague abated only to break out with renewed force in the fall.

While few places in the Puujab have escaped, this city and district at present have the unenviable pre-eminence of having more plague cases than anywhere else in the province.

Our Girls' School is suffering severely. Many pupils have died and almost all have lost members of their families. Since Jan. 1st we have lost four teachers and two callers, one dying of fever the other five of plague. Another teacher concluded she must go to her home in another city for a time, and two others are lying ill. Perhaps you can form from this some idea of how hard it has become to keep the schools going at all.

We know not what the outcome may be, but believe that in some way all will redound to the glory of our Lord. He has very wonderfully preserved those who trust in Him. Some Christians have died, but comparatively few.

What makes our hearts ache is seeing those pass away for whom there is no hope beyond. But happily some seed falls on good ground and in regard to two young teachers, formerly pupils in this school, we have the hope for them to die was gain. Both had frequently expressed themselves as believing on Jesus Christ, although neither had received the rite of baptism. Had they lived we know there would have been persecution and suffering for them, so even now it seems clear that God in love released them from worse than death.

Mrs. Alice McClure writes from Rawal Pindi:

In India many have united in the prayer that there may be a deep spiritual awakening, and many have agreed to pray daily for this awakening, practically promising to take no rest and give God no rest until He has made India a praise to His name.' And God is answering our prayer, and India is being prepared for a mighty work of the Holy Spirit. Will you unite with us in this prayer? Will you also pray that the Holy Spirit may so control each life that souls will be constrained by His love to come to Him, drawn in spite of themselves?

The Holy Spirit is working among us, but we long for more of the fulness of the Spirit.

One Sabbath evening as we returned from service we found a closed carriage in front of our house. Inside the carriage was a woman "purdah nashin" wearing the black burqa. She asked if some one could go to her house to teach her. Arrangements were made to go the next day. The next day, however, she came herself and we discovered that she herself wished to learn. Feeling that she had been drawn by the Holy Spirit, a power she could not resist, a feeling of great responsibility came over us. Here is a living soul to be taken "captive by the Lord's servant." She told us then of the death of the man to whom she supposed she had been married, a Colonel with whom she had lived for almost fifty years, and for whom she has real love, and he too seems to have had real love for her. And yet it was not pure, true love from God. However she is grieving much these days, and is anxious to occupy her mind. She said she had no happiness in her heart. I told her of the true joy which was in my heart. She immediately said, "O, yes, you have your little girl. That is the cause of your joy." I explained to her the real fountain of joy.

She comes to me, not every day, but frequently and every time we have earnest heart talks about the Christ, the One who is to so many of us the altogether lovely one, the chiefest among ten thousand. As yet the power of the Spirit has not a hold on her heart and life. She does not even realize that she has been drawn into this fellowship which will, if she is willing, lead her into that union and fellowship with Him who will be her chiefest joy both now and forevermore.

Pray, dear friends, that we may constantly abide in Him and that He through us may draw by His constraining love souls unto the kingdom.

Young People's Department.

Exchange.

Reception to Miss Margaret Smith.

It is always a privilege and a blessing to be associated with a returned missionary, to learn of spiritual and social experiences, and in fact to form one's self into a veritable question box desirous of finding out many things of interest. Such has been the happy privilege of the Garnett, Kansas, people during the past year, while Miss Margaret Smith has been visiting her home friends.

In the reception given for her in March they showed in some degree their appreciation of her work, her patient life of sacrifice and her great willingness to give all desired information concerning Egypt. Possibly a short description of this reception, especially the little Egyptian-room, will be suggestive to some of the MAGAZINE readers for socials in the Oriental style.

A splendid program was prepared for the early part of the evening, at which

Miss Margaret Smith.

time an offering of seventy dollars was presented to Miss Smith, to be used in the hoped for, new location for her school. The guests then repaired to the session room, which had been wonderfully changed into Egyptian fashion by means of Oriental rugs, draperies, pillows, screens, etc. A number of dark haired young ladies were dressed in Egyptian costumes, a few of which I will describe.

For an outer garment a large white sheet was used, throwing it over the head to the forehead, having the hair worn plain, platted down the back. A belt was worn around the waist, under which the sheet was tucked in front for a fastening, allowing plenty of room for the arms and having the sheet just come to the floor. A large piece of black glazed muslin could be worn the same way.

Another costume was a soft white muslin made in a simple style with short princess waist, loose full skirt and flowing sleeves, the whole thing covered with little spangles. A white veil was worn with this costume, only allowing the eyes to show, a large square of cheese cloth folded once being used to throw over the head.

Another costume was of black silk crepe goods made in a very loose, plain, straight fashion. It was all black except two little pieces of gilt cloth under the sleeves, probably intended to keep off the evil eye, Miss Smith said.

A young boy's costume was of red striped muslin, made like a loose shirt reaching to his shoe tops. A turban worn on the head completed this costume, which was composed of a 'tarboosh' or Turkish fez, with three and a half yards of twisted white cheese cloth wound around it. These Egyptian personages served the refreshments of coffee, raisin wafers, figs and dates to the guests seated on the floor Oriental fashion.

This reception will linger in our memories as a very happy occasion.

Quiz.

A Quiz, the account of which has been sent to the "Exchange," is worthy of special attention and would form an interesting part of the program for the August meeting when the subject is a review of the year's work.

A number of questions on the work under the care of the General Missionary Society for the past year having been prepared, all stood up and their questions were given out, very much like the old time spelling school—when one failed to answer correctly she took her seat. The one standing the longest received a small prize.

The answers to the questions were found in the Minutes of the Women's General Missionary Society printed in the July MAGAZINE. The plan was announced at the previous meeting, giving all an opportunity to refresh their memory.

A GENERAL INFORMATION CONTEST.

Another plan given in an exchange is, as follows: "Twenty-five questions bearing on the missionary work of past years were printed and distributed to the members, who wrote the answers and name on the same sheet and returned it to the judges. After a careful examination the names of those sending in a correct list of answers was announced."

The Baptism of Krishna Pal.

THE FIRST HINDOO CONVERT TO PROTESTANT CHRISTIANITY.

By Belle M. Brain.

On the last Lord's day of the year 1800, in the city of Serampore, India, William Carey had the great joy of baptizing Krishna Pal, the first Hindoo convert to Protestant Christianity. December 28, 1900, marked the centenary of this notable event.

It is a significant fact that this first Hindoo convert was a trophy of medical missionary work. Not William Carey, the great missionary, but John Thomas, a Christian physician, had the privilege of pointing Krishna Pal to Christ.

Mr. Thomas was a surgeon, who had gone out to Calcutta years betore in connection with the East India Company, but, shocked by the awful heathenism around him, had begun to preach Christ. Though somewhat hot-tempered and imprudent, he was sincere in his purpose, and possessed a wonderful power of enthusiasm. On his return to England, he gave such graphic picture of the needs of the Hindoos that the newly organized Baptist Missiouary Society sent him back to India with William Carey as co-worker.

In June, 1793, they set sail, accompanied by Carey's family. Five months later they reached Calcutta in safety, only to find trials and disasters awaiting them. During the seven years that followed, poverty, sickness, and bereavement became the portion of the little band, while not a single visible result appeared as the fruit of all their toil.

At length, however, the day began to dawn. In 1799 four new missionaries arrived from England, Finding it impossible to join Carey on British territory, they began to work at Serampore, a Danish colony on the Hugli, about sixteen miles from Calcutta, where Colonel Bie, the governor, promised them protection. He had been a pupil of Swartz, and was in full sympathy with their work. Early in 1800 Carey joined them, forming with Marshman and Ward that famous triumvirate that wrought so mightily for India's redemption.

A few months later Thomas came to visit the brethren at Serampore, bringing with him a supposed convert named Fukier, who passed so good an examination that the missionaries deemed him worthy of baptism, and rejoiced over him greatly as the first fruits of seven years toil. But, alas! he went home to take leave of his friends, and was never again heard of, Many believed he had been secretly put to death.

Sore indeed was the disappointment. Poor Thomas, especially, was deeply grieved, for he had labored, not seven, but seventeen, years without result. Ere long, however, God granted a sure token of his favor. On November 25 a carpenter named Krishna Pal accidentally—would we not better say providentally—broke his arm, and Mr. Thomas was called upon to set it. As he did so, he spoke to his patient of sin and its remedy, explaining also that God sends affliction upon men to draw them to himself. Krishna was deeply moved, and wept freely. Later in the day Thomas and Marshman went to his home and left some of Carey's tracts. Next morning Carey himself called to see him, and later, the whole missionary family.

By and by, as his arm regained its strength, Krishna became a frequent visitor at the mission house, and his interest in divine things became so great that he not only accepted the gospel for himself, but proclaimed it to his household. As a result, on December 22, less than a month after this accident, Krishna and his wife, together with her sister and his brother, Goluk, gave their testimony before the church, and were received for baptism, As a proof of their sincerity, Krishna and Goluk at once renounced their caste by publicly eating with the missionaries.

Great indeed was the rejoicing. The long-hoped-for day had at last dawned upon the mission. Not one, but four,

Hindoos had confessed Christ, and the hitherto insurmountable barrier of caste had given away. "The door of faith is opened to the Gentiles," exclaimed Ward; "who shall shut it? The chain of caste is broken; who shall mend it?"

The joy of the occasion, however, was marred by the sad effect upon Mr. Thomas, who was so overpowered by emotion that brain fever resulted, and for a time he was wildly delirious. There were, too, serious trials in store for the new converts. When it became known that Krishna and Goluk had renounced their caste for the sake of Christ, the wildest excitement prevailed. An infuriated mob of two thousand natives surrounded their house, and dragged the inmates before the magistrate. Since no charges could be proved against them, they were speedily released, only to be again arrested on the plea that Krishna had refused to deliver up his daughter to the man to whom she had been betrothed. The governor now interfered, assuring the girl that she should not be compelled to marry against her will, and promising the missionaries a guard to protect them while administering the rite of baptism, which, according to the tenets of their faith, must be in public and by immersion. Then the day passed without serious result, but Goluk and the two women were so thoroughly frightened that they begged to have their baptism postponed. Krishna alone had the faith aud courage to adhere to his purpose:

A great question now arose as to the propriety of immersing the candidates—Carey's oldest son had also been received for baptism—in the waters of the Ganges which the Hindoos regard as peculiarly efficacious in washing away the taint of sin. It was finally decided to use it like any other stream, and at noon, on December 28, the last Lord's day of the year 1800, in the presence of the Danish governor and his friends, a few Englishmen, a large party of Portuguese, and a great throng of Hindus and Mussulmans, the ordinance was administered on the bank of the river opposite the mission gate.

After a preliminary service in the mission house, with his son Felix on one side and Krishna Pal on the other, William Carey walked from the chapel down the steps to the water's edge. What took place there can be best described in the words of an eye-witness :

"We began by singing in Bengalee :
'Jesus! and shall it ever be,
A mortal man ashamed of thee?'"

Brother Carey then spoke for the first time in Bengalee, declaring that we did not think the river sacred, it was water only, and the persons about to be baptized by this act professed to put off all the debtahs (idols) and all sins, and to put on Christ. After prayer he went down into the water, taking his son Felix in his right hand, and baptized him, using English words. After this Krishna went down and was baptized—the words in Bengalee. All was silent and attention. The governor could not restrain his tears, and almost every one seemed to be struck with the solemnity of this, to them, new and sacred ordinance. Ye gods of stone and clay ! did ye not tremble when, in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet? . . . To see Brother Carey leading down into the water, on the same day, his eldest son, a missionary at fifteen years of age, and the first converted native who had fortitude sufficient to renounce his caste, was indeed an interesting spectacle."

In the afternoon the Lord's Supper was celebrated in the room of an earnest young minister who was dying of consumption, and for the first time a native Hindoo partook of the sacred elements and participated in the holy feast.

With the baptism of Krishna Pal a new era began to dawn in India. Next day Carey wrote : "Yesterday was a day of great joy. I had the happiness to desecrate the Gunga by baptizing the first Hindoo, Krishna, and my son Felix." In January 1801, the Gunga was again "desecrated" by the immersion of two more converts, Krishna's wife and her sister,

who had now been enabled to overcome their fear. At a later period Goluk also received baptism.

Ere long Krishna's children, as well as his wife, accepted the gospel, and from this home, so recently the abode of idolatrous heathen, there ascended twice each day the sweet incense of prayer and praise. Directly opposite his house Krishna erected, at his own expense, a "house of God," in which worship was held almost daily. This was the first native place of worship in Bengal.

As the months went by Krishna became more and more concerned for the salvation of his countrymen. At length, in accordance with his own wishes, and at the urgent request of the missionaries, he relinquished his secular employment and devoted all his time to Christian work. In 1804 he was ordained, and henceforth went far and wide, preaching the gospel with great eloquence and power, and winning the affection and respect of all with whom he came in contact.—*Sunday-School Times.*

A Change.

The recent Convention arrived at an important decision with regard to one phase of the work among the young people. Until the present time, the department called that of Junior Work has included the circles of young women organized for missionary study and effort. In many instances this has not proved satisfactory. Literature, programs, plans and work quite suitable for the Juniors were not sufficiently mature for the older division. A new department has now been established, to be known as that of Young Women's Work, and this will have its own secretary, distinct from the one who will care especially for the Juniors. The substance of the resolutions supporting this departure is as follows:

Resolved 1st, That Young Women's Circles be no longer considered under the head of Junior Work.

2nd, That young people over the age of fifteen who are not yet able to dispense with an adult leader shall be called Advanced Junior Circles.

3rd, That a new department be established, the secretary of which shall be called the secretary of Young Women's Work.

This set of resolutions was passed without discussion, though such was desired and opportunity for it given. We presume the conclusion to be warrantable that there is a wide-spread conviction of the justice and wisdom of the change. The special object of Junior contributions during the coming year will be in continuance of last year's designation, the support of sixty pupils in the Luxor school.

FROM Month TO Month.

Board of Directors.

Regular monthly meeting of Board, April 7th, was opened with devotional exercises conducted by the president; prayer by Mrs. E. M. Hill.

The Missionary Association in Egypt authorized to erect the second story of the administration building of the Tanta hospital at an additional cost of $3500.

Assistant Foreign secretary reported having visited the medical college in Philadelphia with a view of securing physicians for the foreign field. Dr. Belle Drake, graduate of Columbus, O. medical college will soon leave for Tanta to take Dr. Anna Watson's place while she is home on furlough.

Treasurer reported receipts for the month of March, $5,769.53; disbursements $8,745.35. The Seventh church paid $500 balance due on their loan.

Finance committee reported a number of churches anxious to secure loans which present condition of treasury will not permit.

Business manager of Juniors Magazine reported subscriptions for March, 411; cash recieved, $43. The new Little Light Bearers' certificates can be had from the Literature secretary at 3c each or 35c per dozen.

The Freedmen's secretary presented a lengthy report containing statements from the sewing department of Riceville, Miller's Ferry, Knoxville, Camden, Norfolk, Henderson, Bristol, Canton Bend,

Athens, Bluestone, Chase City and Girls' Industrial Home; from the cooking departments of Chase City, Knoxville, Norfolk and Miller's Ferry; and from the farm at Prairie. A circular letter sent to superintendents of stations asking if clothing was still needed was answered in the affirmative, with the exception of Bristol and Athens. $40 was granted to purchase window blinds for Little Girls' Home.

At adjourned meeting of Board, April 21st, Vice President Miss Brown presided and conducted devotional exercises.

The treasurer's books closed April 15th and during these 15 days $16,000 were received or $1,120 per day, Treasurers will please note this fact and as far as possible make payments during the year and thus avoid the rush at the close. Miss Edith Fulton was present at this meeting.

Home secretary reported a letter from Rev. Gordon enclosing a letter to the Indian commissioner at Washington D. C. in regard to suppressing a people called Shakers, whose teaching was pernicious and in opposition to what the church and government were doing. The Board was asked to endorse the request, which was done. Letters from Miss Montgomery stated progress in learning the language and that Rev. Ashenhurst and she were translating a part of the Bible into the Indian language. Miss Elizabeth Campbell, of Butler, Pa., and Mrs. Carrie Patton Giffen, of Cadiz. O., have been appointed to go to the Sac and Fox Indians at Tama, Iowa. Miss Mary Paull was appointed missionary at West Allis, Wis., and Miss M. J. Huston to Toledo, O. Letters from Miss Stewart, Tacoma; Miss Cox, Whatcom; Miss Wishart, Pittsburg; Miss McMunn, Cincinnati; Mrs. Gibson, Portland; and Mr. Fortunatte, Ministerial Relief secretary, reported grateful letters for help received.

Foreign secretary reported that the 1st church, Mercer, Pa., would support two missionaries to be provided by the Women's Board.

On motion Mrs. W. J. Reid and Mrs. E. M. Hill were appointed delegates to the General Assembly, Tarkio, with Mrs. Campbell and Mrs. J. B. Hill alternates. Brief reports were presented by R. R. Secretary, Freedmen's secretary, Parsonage secretary, Thank- offering secretary and, secretary of Home for missionaries' children.

Regular meeting of Board May 4th, devotional exercises conducted by Miss Brown assisted by Mrs. M. C. Porter and Mrs. Campbell.

The Statistical secretary made her report which was adopted. Treasurer's annual report showed total receipts to be $93,617.50; disbursements, $101,250.75; report adopted. Literature secretary's report adopted. The Juniors' secretary, in connection with her report, recommended that the special work for Juniors be continued as the Luxor school and the amount increased to $2100 or the entire 60 scholarships; also recommends that there be elected a secretary of Young Women's Work. The Board endorsed the recommendations.

Foreign secretary presented monthly report. Clarion, Ia., will assume the salary of a woman missionary. Sixth Pittsburg will also take another. A circular letter intended for all returned missionaries containing information and requests was heartily endorsed.

Motion carried to ask the W. G. M. S. for no specific amount of money this year for the foreign work but trust that large contributions will be given to all departments. A committee was appointed consisting of the president and Mrs. Mary W. Porter, Miss Brown and the secretaries not yet having reported to adopt the annual reports not presented at this meeting; also the plans of the Latrobe parsonage. Treasurer authorized to get a stenographer to prepare a monthly financial statement for the Magazine.

The Committee aforesaid met May 11 and adopted reports of recordiug secretary, Freedmen's secretary and the secretary for Home for missionaries' children; also plans for Latrobe parsonage. Mrs. J. B. Hill and Mrs. Yourd were appointed to have reports printed for General Assembly.

CARRIE W. YOURD, Sec.,

Memorial Tributes.

Mrs. Sarah B. Duff.

The Women's Missionary Society of Hebron, Monongahela Presbytery, offers the following tribute to the memory of Mrs. Sarah B. Duff, who died Nov. 21st, 1902.

She was a charter member of our society and of our congregation, and was greatly interested in the work of our society and in the work of our church. When health permitted she was regular in her attendance at our monthly meetings. Her liberal monthly offerings were never forgotten. She is sadly missed in our society and in our church, but especially in the home, where the husband, who "trusted in her" is lonely, and where her sons and daughters miss her

wise counsel, and her kindly greetings. But they thank God for her Christian life and example, and rise up and call her blessed.

"She is not dead but sleepeth." COM.

Miss Nannie McConnell.

On the 15th day of January, 1903, death entered our ranks and took from our midst, one of our most beloved members, Miss Nannie McConnell.

Her life was one of marked beauty and encouragement to us all. Miss McConnell was especially fond of children, giving them her time and strength at periods in her life when such attention was a great sacrifice to her. But here, as in her whole life, she counted all things but loss if, by any means, she might win Christ, and be found of Him.

At the end, Miss McConnell left us an example of faith unsurpassed. Her death-bed was a source of strength to many of us. Such confidence and peace are seldom seen.

We cannot but feel sad at our loss, but in our sorrow there is a feeling of joy at the triumph of her faith in Him who has taken her to be with Him where He is, and where her pain has forever passed away.

We extend sympathy to the aged father and the other members of the bereaved family.

MRS. ANNA A. EVANS,
MRS. REBECCA L. FULLWOOD. } COM.

Mrs. Ellen D. Lorimer.

In memory of Mrs. Ellen D. Lorimer, who departed this life at her home in Tingley, Iowa, Feb. 25, 1903.

As a society we wish to bear testimony to her Christian character under all circumstances, and especially during her long illness, which was borne with patience and cheerfulness, in humble submission to the will of God. While able she was always in her place in the church and missionary society, aiding, by her presence and contributions, any work undertaken by them. During her prolonged illness she repeatedly expressed a "desire to depart and be with Christ, which is far better." The summons "to come up higher" was welcome to her. COM.

Mrs. Jane Russell.

The W. M. S. of 2nd church, Mercer, Pa., wish to offer a tribute of respect to the memory of Mrs. Jane Russell, a charter member of this society, who entered into rest March 29, 1903.

Of a kind and loving disposition, ever faithful and zealous in work for the Master, she is sadly missed.

May we all profit by her godly example, and be as ready for the summons home as was she. COM.

Mrs. Anna M. Bell.—Mrs. Mary A. Blair.

God in his all wise providence has again visited our number and removed two of our members. We, the members of the W. M. S. of the Seventh U. P. church, Pittsburg, pay this tribute of respect to their memory.

Mrs. Anna M. Bell was called home April 2nd, 1903. While we mourn her loss we feel that it was her gain. Her life was spent in doing good in imitation of her Master, whom she so faithfully served. Although not able to attend many of our meetings, yet her heart was with us, and she was ever ready to advise and help.

April, 1902, Mrs. Mary Blair was taken from an earthly home to a heavenly one.

Humbly and unostentatiouely she performed her part, doing what she could with that cheerful spirit which was born of the Master. Her quiet, cheerful disposition and her willingness to help in every good work bear testimony to her Christian character.

Of both members we would say, "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them," COM.

Mrs. Ida Richards French.

A tribute of love and respect from the Ladies' Missionary Society of the Neil Avenue Church, Columbus, Ohio, to the memory of Mrs. Ida Richards French, who entered into rest April 14, 1903.

Her life was short and full of Christian activity, often far beyond her physical strength. She was bright in intellect, lovely in disposition, winsome in manner, and pure in spirit like the Master she served. Our hearts will nevermore be gladdened by her pleasant greeting and cheering words, but in the midst of our sorrow we rejoice in the comforting assurance that her life work was complete.

Resolved, 1. That while we are compelled to pause and ponder we bow submissively to the will of God.

2. That we extend our heartfelt sympathy to her sorrowing family, and commend them to the tender care of Him in whom she trusted.

MRS. JENNIE D. PETTIT,
MRS. CLARA CAMPBELL,
MRS. INA D. MCCLURE. } COM.

Mrs. Katherine A. Finney.

We, the members of the W. M. S. of the United Presbyterian church of Elizabeth, Pa., through our officers, desire to express our sorrow because of the death of Mrs. Katherine A. Finney on May 2nd, 1903.

Her faithfulness in the service of her Master was exemplary. She will be greatly missed because her place was seldom vacant when physically able to be present. The greater part of threescore years and ten was spent in connection with the church she loved.

MRS. J. W. GIFFIN, Pres.
MRS. M. K. MALONE, Sec.

Mrs. Margaret Christley.

The W. M. S. of the First U. P. church, Slippery Rock, Pa., wishes to add a tribute to the memory of Mrs Margaret Christley, a charter member of the society.

We desire to bear testimony to her lovely Christian character, and bright and sunny disposition, the outward manifestation of an inward grace. Mrs. Christley will be missed in the class for bible study, of which she was a regular attendant, and in which she was, by reason of her clear views and diligent study, a delightful companion. Her cheerful giving and readiness to help in all good work bear testimony to her Christian character.

Now that her chair is vacant, we feel that we should imitate her in so far as she followed the Master.

We commend the husband and family to Him who "doeth all things well." COM.